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COMMUNICATIONS.  
Madison University.

There are some facts connected with the history of this institution, which, I have thought, may serve to encourage our people in their efforts to build up Mississippi College. The struggles and triumphs of our brethren in New York should serve to stimulate us while engaged in similar struggles here. The providences of God, so clear and unmistakable in their case, are perhaps just as remarkable in our history, if we will put ourselves in position to see and comprehend them.

Madison University is located at Hamilton, Madison county, New York. In what is called the Chenango valley. In 1794, Deacon Samuel Payne, coming from New England, settled in that valley, about one mile south of the present village of Hamilton. It is related of him that when he had led the first time on his new purchase, he knelt down by his trunk and consecrated his self and all that he possessed to God. He prayed especially that God would be pleased to grant him, in this wilderness, a people and a church to worship Him in Spirit and in truth. All that he was and all that he had, should henceforth be wholly the Lord's. God heard that prayer and accepted his offering. On the very spot where that self-consecration was made, Madison University now stands. He truly gave his farm, as well as himself, to the Lord. But the institution was not established without great toil and much sacrifice. In a brief sketch like this many important and interesting facts must be omitted.

The first step taken towards founding the institution apparently had no connection with it. The conception of an institution had, probably, not been formed in the mind of any one, and yet this step was an important link in that wonderful chain of providences which mark its entire history.

In 1807 a missionary society was formed, whose object was to send the gospel to destitute portions of the State and even to the regions beyond. This Society, afterwards expanded into the New York Baptist State Convention. The experience of a few years soon taught this Society that they needed a class of men to send as missionaries very different from any they could at that time secure. In May, 1817, therefore, ten years after the formation of the Missionary Society, a few brethren met in Deacon Payne's house to pray and talk over the subject of a more enlightened ministry. They adjourned to meet again in September. At this adjourned meeting, thirteen brethren were present, and after earnest and continued prayer, and long consultation, they formed themselves into the Baptist Education Society of the State of New York. The object of this Society was to devise ways and means for the literary training of those whom God had called to the ministry, that the denomination might be furnished with a class of better educated and more efficient ministers. But what could these few obscure men do? They had but \$13.00 in the treasury, one dollar having been contributed by each of the founders of the Society. They trusted in God and went to work. They made known their plans and purposes. In 1819 they commenced operations with one student and one teacher. That student was Jonathan Wade, who afterwards was, for more than forty years, a faithful and successful missionary in Burma. In a short time another student was received, and this was Englewood Kinard, the "Hero Missionary" among the Karens. From this "day of small things" this little school of the Prophets has grown into the present prosperous and firmly established University.

But to understand what has been accomplished, a few facts must be stated: In 1819, there about twenty-eight thousand Baptists in the State, with some three hundred churches, and two hundred and thirty ministers. Now, there are one hundred and ten thousand Baptists, nine hundred churches, and one thousand ministers. At that time there were but three Baptist ministers west of the Hudson, that had any thing like a liberal education; now, they are numbered by thousands. During the first year of the school, the Society expended \$41.12 on its beneficiaries; now, it spends more than \$185,000.00 annually. Then the Institution occupied the third story of a poor brick building in the village of Hamilton; now, it occupies three large stone edifices, one mile south of Hamilton, which, together with the Professors' houses, are valued at \$120,000.00. It has given to the world sixteen hundred ministers, eighty of whom have been

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missionaries to foreign lands. Twenty-two of its alumni have been Presidents of Colleges, eight of its Professors, sixty-five have been authors, and twenty have been editors.

During the first twenty years of its existence, it received not a dollar of income from tuition, nor for ten years afterward did it have a dollar of endowment. Its annual expenses were met by annual contributions from the churches; nor till 1830, were the privileges of the Institution open to any but those who had the Christian ministry in view. From 1830 to 1849, a few and only a few besides ministers, were enrolled and paid tuition, so that for thirty years the annual expenses were met almost entirely by the gifts of the churches. In 1850, an endowment of about \$50,000.00 was secured, and this has increased to \$300,000.00 at the present time.

If you will grant me space, I would like to indulge in a few reflections. One of the most remarkable facts stated above is that, the Institution at Hamilton was almost wholly sustained for thirty years by the direct yearly contributions of the churches. This method of sustaining an Institution of learning, undoubtedly has its disadvantages, but it has its advantages also. It would now perhaps be regarded as a precarious means of support, but it never failed in the case of Hamilton. Besides, it kept the Institution very near the hearts of the brethren. Collections for Hamilton were as constant and regular as collections for missions. It was as common to pray for Hamilton as it was to pray for the spread of the gospel. Their educational work was a part of their church work; it formed a part of their plan for giving the gospel to the nations. That plan was wise and efficient. It first secured well qualified, godly missionaries, and then the money to sustain them in their fields of labor. The former being their own sons, in the flesh as well as in the gospel, they felt a peculiar interest in the success of their work, and hence, contributions to missions were not difficult to obtain. They felt doubly bound to the mission work by their love for Christ, and their love for the missionaries; and by this double connection their interest was increased. Eighty missionaries to the heathen in fifty years, and hundreds to the waste places of the West! Could they have accomplished as much in any other way? Where would they have found the missionaries but for Hamilton? They tried it without aid from an Institution of learning and did but little; God gave them Hamilton, and they accomplished wonders.

They had their day of small things, as we have seen, they toiled on hopefully, prayerfully, trustingly, and amid great opposition, but a kind hand always led them, by a dark way sometimes, but always safely, and eventually to triumphant success. Is there no lesson in this history for us? We may not accomplish, by means of our College, what Hamilton has accomplished, but we may accomplish much more than we are accomplishing, if we will only learn the lesson which the Providence of God here places before us. If our brethren would pray for Clinton, as those Baptists, thirty, forty, and fifty years ago, prayed for Hamilton, what might we not expect? If, in our Association meetings, in our Union meetings, in our Prayer meetings, the College was sometimes made the theme of consultation and earnest prayer, when if God's word be true, if His promises fail not, would the College become a blessing to the churches, and a means of grace to the nations. Other reflections must be deferred. W. S. Wynn.

Rev. H. T. Haddick.

I became acquainted with Bro. Haddick in 1869. Of his boyhood, I know but little. He was the son of a pious Methodist woman, and very early in life connected himself with his mother's church. The convictions that wrought the change in his church connections were the result of earnest Bible reading.

He was baptized into the fellowship of the Harland's Creek Baptist church, of Holmes county, by the Rev. H. W. Portwood. In 1869 this church licensed him to preach the gospel, and in the summer of that year he preached his first sermons. These first meetings in which he took part were ever precious in his memory. In a letter to me, written the very day he was taken sick, he writes: "Love to dear Bro. Wright. I remember this morning when a sweet time he, Bro. Dodson and myself had in the pine woods one day near old Emory."

In the fall of this year he entered Mississippi College. Gifted with a happy disposition, he soon found his way to the hearts of teachers and students. His hold on the affections of young men, whether they were Christians or not, was remarkable. While at College he was afflicted with heart disease, and would sometimes become very despondent under this affliction. He felt that he could not live long, and would long to throw himself at once into the active work of the ministry. He would urge that the money spent on him could be spent on a healthier man, and that he could never repay the denomination. Frequently did he talk to Prof. Hillman of his desires, who induced him to persevere, which he did until he finished the English course, graduating in 1872.

During the last year at College his health began to improve, and with it his desire for a thorough preparation for the ministry increased. During his College course, he supplied the New Prospect church, in Rankin county, where he succeeded admirably in building up and developing the church. In the summer of 1872 he was missionary in the bounds of the Union Association, where he endeared himself very much to the churches and people.

In the fall of 1872 he entered the Southern Baptist Theological Seminary where he remained two years. In 1874 with the writer he engaged in the missionary work of the Yazoo Association, rendering efficient service in the organization of the Good-man Baptist church, and in revival meetings in different churches. In the fall of this year he was called to the Grenada Baptist church. There he remained as pastor, faithfully performing his work, gathering all the time a new hold on the affections of the people until the Master called him away. He fell a victim to yellow fever, that dreadful scourge which has well nigh depopulated that once happy town.

When the fever began its ravages in Grenada, Bro. Haddick was absent on a vacation granted by his church to recuperate his health. After the late meeting of the Mississippi Baptist State Convention, he repaired to the Seacrest, expecting to spend some time there, but hastened away on the appearance of the fever in New Orleans. It then went to Castalian Springs, in Holmes county. While there he visited Saron church, preached a warm, heart-searching sermon, came down from the pulpit and was informed of a dispatch calling him to Grenada. He did not hesitate to say that he would go, and urged him to remain, if possible, another day to the ordination of Bro. Carr. He said he expected he could not, but must go. In the evening he received a dispatch telling him not to come. He remained to the ordination, conducted the examination and led in the prayer, and preached for the people in the evening. Brethren earnestly urged him to remain with them. They hated to see him go where there seemed to be certain death awaiting him. His duty, however, seemed plain to himself. He could not be turned aside. The thought of his people, the people to whom God had given him, stricken, sick, dying, could not be endured. "I must go. If I must glorify God in my death, His will be done." He left for Grenada, August 12th.

Of his experiences while there the following letter, written on the day he was taken sick, will show:

August 24, 1878.

I am tolerably well. The Lord is good to me. I trust he will bring me through. I am obliged to you and Bro. Wright for prayerful interest in me. I hope the good Lord will hear and answer the prayers of his dear people, not only in my behalf, but in behalf of this poor stricken people. Bro. Rowe, I scarcely know what to do, think or say. Oh! sir, the death rate is fearful—over one hundred dead. They are still dying and falling sick. Human aid is vain. Only God can do us good. It seems to be a scourge unparalleled in the history of America. There seems to be an unprecedented fatality attending it, that baffles all human skill. Our town is a charnal house almost. I do not suppose there are forty well white men in town, doctors all dead, leaving out the nurses from a distance. The silence of death reigns in our once merry village. The merry prattling of happy, innocent children is hushed, the business men that once went rushing along on their feet, with radiant faces, many are dead, others are mere skeletons. Where once were heard the soft notes of the pious accompaniment with melodious voices are now heard the anxious sigh, the muffled sobs, mingled with the groans of the sick and dying. We feel like crying out, "How long, O Lord, how long?" But does not the answer come back, "In the fullness of time all shall be well." We see with pain our loved ones fade away like summer flowers. We cannot help it. But I do not murmur and complain. God will make it plain some day. If not I know it is right, because he permits it. Oh! that God would make my will submissive to His. By His

grace I never want any will but His henceforth and forever. Our church has lost much, but God can repair it. He will do it, too, in His own way. Whole families nearly have been taken. In one case it was so, a man and his wife. Some of our best and truest have been taken. Oh! my dear Bro. Rowe, my poor heart sometimes almost faints. It yearns over my poor stricken people. Oh! pray that God may smile upon us once more. Some days I hope, other times I will weep give up. Our only help is in God. If God spares me through this, by His grace I intend to preach more earnestly the necessity of God's saving grace upon sinners. Poor sinners are dropping in to an awful eternity. The world is losing fearfully. Pray for us.

The following from Bro. Powell, a member of the Relief Committee, speaks for itself:

"He fell at his post, nobly facing danger, and had daily been with the sick and the dying, praying with them, and comforting them in their afflictions. He passed away just before 11 last night (Wednesday, 28), and almost his last words were: 'I am going straight home to glory.' Although death is almost hourly occurring, the announcement of his death caused the most profound sorrow, and filled us all with grief. He was a true man of God, and oh, what a crown of glory his."

Bro. Haddick possessed many elements of the successful preacher. His disposition was very happy. He made friends wherever he went. He moved among the people, drawing them, apparently without effort, irresistibly to himself. Children were easy of access by him, and he was soon recognized as their fast friend, to whom they might go and talk freely. He was simple and unaffected in his manners, entertaining and often vivacious in conversation. He was studious in the preparation of his sermons and earnest in their delivery. He was gifted with a glowing imagination which gave him considerable power in the illustration of truth, and yet was held in restraint. His piety was of a very deep character. His heart, tender and susceptible to religious truth, was easily affected, and would often find relief in tears.

Alas! what changes a month has wrought! How many poor stricken hearts and desolate homes! How sad the return of the fever refugees! How mournful their salutations! How funeral still will seem the Sabbath bells, as they call the people to worship God. Forms that were always present will be missed, so sadly missed. Voices that once led in the worship will have been hushed and will be heard no more in their accustomed places. A stranger will stand where the beloved pastor has stood, and a stranger's voice will be heard instead of the pastor's familiar tones. Yet he will speak of the same tender, loving Jesus, and the faithful few who have been spared will have their hearts warmed with love as of old when the pastor preached. Blessed thought! "He is the same yesterday, to-day and forever," and "His years shall not fail." "Lo! I am with you always." A. V. Rowe.

Dear Record:

I have just closed a "Ministers' Institute" for the colored preachers and deacons, of five days; teaching five hours per day for each day in the week. Attendance, twenty preachers and sixteen deacons.

I believe the instruction did good. The strictest lines of thought were drawn from the Bible as to a pure religion, a pure Christianity, a pure church, a pure ministry, pure ordinances and pure discipline. When rehearsing the whole from a skeleton on the blackboard, at the close of school, we were honored by the presence of the pastor of the white Methodist church in Woodville, who gave us the following notice of it in the Woodville Republican:

Sirs, Editors:

Sirs—It was my pleasure, during the past week, to be present twice at the session of the Colored Theological School, conducted in the Baptist church of our town, under the supervision of Eld. W. H. Robert. We were struck with two facts: 1st, the large number of pupils, men from twenty to fifty years of age, who were daily in attendance; 2nd, the eagerness which they displayed to learn and thoroughly understand all that was taught them. Bro. Robert is very plain, practical and pointed in his teaching. His subjects for lectures were, by the way, his mode of instruction, were very well chosen, and ably discussed. We do not know that we can better express the acceptability and efficacy of the work than to send you a copy of the resolutions passed by the school, just before the close of the session. Some of the subjects for lectures were: "The Purity of the Church," "The Ministry, Relation of Husband and Wife, and of Parents and Children," "The Bible as his guide," Bro. R. showed very plainly the teaching of God upon these subjects. The following are the resolutions passed:

Resolved, That we highly appreciate, and most sincerely thank Eld. W. H. Robert for all his efforts for our welfare.

Resolved, That we earnestly desire his return to us in this good work.

Resolved, That we will make every effort, spiritual and financial, to sustain him in his labors.

T. B. HOLLOMAN.

You will see from this, that the impression made on an intelligent and distinguished hearer was good; and that the preachers themselves received it all cheerfully, and with many thanks. Such schools could, in every direction, where enough of the leading men of their churches can be collected together to give them interest, would be means of doing great good. And I believe that they are now demanded of us. The health of our doors claim some notice at our hands. Let us be ready to give it to them now, as they beg for it.

To show the destitution of this section of Baptists, I saw not a single white Baptist, man or woman, from the time I began my Institute, Monday morning, till I closed it on Friday evening, to go to my church nine miles in the country.

There are no Baptists in Woodville now, and I used the church house as a place for my school. The nearest Baptists live out in that community, nine or ten miles; and the brethren, who would have been with me and aided me, Bro. G. S. Morris and S. E. McDonald, were both of them sick. Deacon R. R. Brown, who could have helped, lives about twenty miles from Woodville, on Old River. I am the only white Baptist minister who lives in this country. Pray for me that I may have wisdom to know my duty, and strength to perform it.

The yellow fever panic, and other sickness on the rivers and creeks, will drive me away from that field for the present. Woodville is very strictly quarantined. I was told a few days since that I would not be allowed to pass through again on my missionary tour, until frost. The congregations in many places are ordered not to assemble for any purposes.

W. H. ROBERT.

[Bro. Robert is doing a good work among the freedmen. Others would do well to imitate his example. Glad to note his success, and the appreciation of his efforts by the colored brethren.—Ed.]

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Now, the true philosophy of marriage consists in the union of two parties, as designed by the Creator, with higher aspirations than the mere things of this world, but with the things of this world subordinated to the attainment of a happy life beyond. You see, I am not prejudiced as to sex. I know there are men that are coarse, rough, and brutal, that marry women who are angels in comparison. But why do they do it? After the act is done, of course, that woman's life is blasted. She has no hope this side of the grave; the years drag their weary lengths along as though they will never come to an end, and her home is actually a place of torment. And this picture may be reversed. When Solomon said, "It is better to dwell in the wilderness than with a contentious and angry woman," he put it very mildly.

Now, allow me to close with this advice: Have a contented mind, for that is a continual feast (and who don't enjoy a feast?), and a conscience void of offence and at peace with God and man. W. M. CHAFFIN.

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ception, and, if two parties are adapted to each other, the love-making and courting in advance might be dispensed with. A great many of the unhappy marriages are parties that should never have been married at all.

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## MISSIONS.

### From Africa.

[Bro. Gordon kindly sends us the following letter from Bro. David. It will be read with interest.—Ed.]

ABOKUTA, CENTRAL AFRICA, July 4, 1878.

Rev. C. M. Gordon:

MY DEAR BROTHER:—It is two years since I came to this place to re-establish our mission work; but the work was not properly commenced until January, 1877. The latter part of the previous year was spent in visiting Agbonmashan and other interior towns. From May 1st, of this year, I was again absent; so that this station has not had a fair opportunity of establishing its influence, nor of gathering any harvest into the church. Most of the time I have spent here has been given to preparing a home to live in, and otherwise strengthening our position for a determined siege of this place. The enemy is pretty well fortified. The strongest forts are Customs, Traditions, and Religion. The latter is divided between heathen and Mohammedanism. The battle is very hard against customs because of their semi-religious nature, parade, and antiquity. Traditions are as tenaciously held to as they ever were by the Pharaohs, and as much importance is attached to their observance in this country as is believed by the Romanists. Mohammedanism is less prevalent than heathenism, but its adherents are much more stubborn in their professions than the latter.

While heathenism prevails throughout the country, it must not be thought the people have no idea of God. They believe in a Creator of the universe. They believe in the goodness, holiness, and providence of God. You often hear them, "Thank God," and say, "If God help us," "God alone can do it," and that "White men are second to God"; yet they do not worship Him. It is said they worship Satan, but this is not true; they do make sacrifices to him to appease his wrath. They make sacrifices to certain gods to obtain blessings; and wear amulets to avert evil. As a general thing, I can talk an hour or two to them about their religion and Christianity, and they will listen and ask questions of seeming interest. But their chiefs, sages, and priests can ask hard questions, and if they are put on the defensive, in the streets and houses I seldom preach dogmatically, generally in parables. This nation may be called a "nation of parables," therefore, the above is a very easy way to preach, as well as impressive. To illustrate: Yesterday the General in charge of the army of the town came in and saw me with the cord of my study-gown tied around me, when he jokingly remarked: "You have your loins girted as though you were a soldier." I replied: "I am a soldier. As you are watching the heathens who are trying to kill your body, so am I battling the Enemy who is trying to kill your soul, so that, when your body perishes, your soul may be saved." That text he gave me resulted in an hour's sermon for himself. I have managed to secure the good will of the people, so that, at any time an opportunity presents itself, I can use any of their remarks or illustrations to present Christianity to them. I do so. The above man said he liked my words, and that he was coming

again Sunday to hear me preach. The people here are very good about returning visits, so, when I visit them they are requested to return the call on the following Lord's day at church. By this means the congregation is generally good.

Yesterday I baptized two men, who are the first fruits of my labors in this place. Two or three others are much interested on the subject of Christianity. But, outside of that number, there is not much encouragement, save that I have many opportunities to sow the seed. As I have previously alluded to a war in progress between the Egbas, of this place, and the Lombas, of Ibadan, that is the greatest drawback next to our cause. It has continued one year now, and there is no more hope of a termination than when it started. The men say they cannot give much attention to Christianity, because of the war; the women say they cannot do so, because all their time must be devoted to getting bread for themselves and children.

As you may suppose, from the importance of this people, provisions are very scarce, and high in price. If the war continues much longer, there will be much suffering among the women and children of this place. The more they suffer from bodily hunger, the more I shall endeavor to feed them with spiritual food.

Unite with me that God will add His blessings to the preached word. When I took my seat, I intended to write a different letter from this, but I hope this will interest you. Hoping to hear from you, I am,

Yours affectionately,  
W. J. DAVID.  
July 6, 1878.

Bro. Gordon:

I open this letter to add the following postscript:

Before Bro. Phillips left here, a chief, by name, Oquidie, took a young woman from the mission, who had been reared there, and made her his wife. The Christian woman endured the man's tyrannical treatment until her boy had become nine years of age. During this time she has seen the heads of many of his wives drop from their shoulders by his own hands. Since I have been here he has beenhead six, and cut the nose, eyes, and ears off of others. Three months ago he cut the head of one off, and then called up the forty others (the above Christian woman among them) and made them all suck a mouthful of blood from the bleeding head. Jennie had long since resolved to escape from the blood-thirsty tyrant to Lagos when her child was old enough. This she did last week, leaving the child with the man, its father. When he heard of the escape of the woman, he called the child to himself, and to avenge the loss of his wife, *slay his own son*. This man, who is so cruel to his wives, children, and slaves, is very kind to me. He is the only person who would allow me to go to the Interior in 1876. This man has no legal title, but is chief of chiefs, in power. No man, or authority, dare question any act of his. His word is as the law of the Medes and Persians. He never gets sick, says God did not make him, and that he will never die. Such is this tyrannical, and yet generous hearted, man.

Affectionately,  
W. J. D.

Notes from the Indians.

You have doubtless heard of Gen. Scott's "hasty plate of soup," as well as of Gen. Pope's headquarters in his saddle; but I venture to say neither of those warriors was ever busier than I.

I am fifty miles from home, at We-woka, Creek nation, and have not seen a postoffice for ten days, and will not see Eufaula for two weeks to come; so, if the letters from my correspondents are not called for in ten days, they may know the reason.

Our Muskoke (Creek) Baptist Association met at this place last Wednesday, the 14th, and adjourned Saturday evening, the 17th, after a harmonious and profitable session—up this morning, and no one left the ground on account of the adjournment on Saturday. I do not know that my brethren in the States would consider it any honor to be the Moderator of an Indian Baptist Association, but it is a satisfaction for me to know that, since the organization of this body in 1851, not a single vote has been cast for any one else, but myself as Moderator. This time we had a successful session. The arbor under which we assembled was seventy-eight feet long, and proportionately wide, yet it was filled to its utmost capacity. Three converts were received by the church at this place after adjournment, and were

baptized yesterday, by Rev. J. M. Perryman, the Presbyter minister that I baptized last fall. By the way, we will soon baptize another Pedobaptist minister.

REV. P. O. BROWN.

of the German Reformed church, who to us at this Association. (that he will apply to us for the true baptism next Sunday week, and, if received, will become orthodox.) He supports himself by teaching a national school near our capital. He is regarded here as a pious young man, an eloquent speaker, and can preach both in German and English. He has the best of recommendations from his society in Illinois.

SEMINOLE CAMP MEETING.

We rest here to-day, and to-morrow we continue our travels west, intending to reach the Seminole camp meeting on Wednesday. You may well suppose that we need rest after traveling from Lome at a time when the mercury was ninety-five degrees in the shade, on the first day, but suddenly fell thirty-six degrees to prepare for a rain that drenched us for more than two days. Besides this, since our arrival I have not had time to write even a postal card, for we have daily had three sermons, after devoting two hours to the business of the Association. Yesterday I preached two hours, and last night we were retired; the meeting was continued all through the night and until breakfast this morning. The brethren and sisters are now leaving for their homes, and Mrs. Buckner is leaving her clothes washed, while the little Doctors, Helms, Boyce, and Sumner, are playing around the deserted camp. Revs. John Jumper and James Factor, of the Seminoles, have assisted us here, and it is right that we should help them in return. We have an additional reason for going to the Seminole camp meeting, and that is, that we may there meet with

BAPTISTS FROM THE "WIDE WORLD."

Several chiefs, and others of those whom Bro. John McIntosh, baptized, left the Wichita Agency for the purpose of visiting this Association, but their leader, Black Beaver, who had been taken sick, they went into camp near John Jumper's, and have sent for us. I will not speak of the special message which they sent us, by John Jumper, until I see them face to face, and converse with them personally.

DOWN IN THE WELL.

Brethren, we are there now, and you must hold the rope. We have left our Indian home, our fruitful orchard, our waving corn, our domestic flowers, our earthly abode, except our family, and have gone forth, "taking nothing of the Gentiles," that we may reach the masses among the Indians. "Pay for us, and remember our agent," Rev. V. E. Kirtley. My strength returns but slowly since my protracted sickness. I am still afflicted like Job, only I have a better wife than he, for she dresses my boils.—H. F. B., in Western Broadener.

We have the following additional from the great work of grace in Ogle, India:

In answer to the pleadings of brother Clough for help, I went to Ogle a few days before the Seminary opened. I intended to return very soon, but found that the demand for help was so great that duty was clear. Brother Clough and his helpers were literally crowded upon by the people who were pressing into the kingdom of God. I saw what few missionaries have seen. More than a thousand people from one of the Ogle Pahlams came into the compound and gave up their idols. They showed how they had worshipped them in former times, with music and dancing, and then said that henceforth they would worship the living God, who had helped them in time of trouble. They declared that they believed in Christ, the only Saviour of the world. Brother Clough accepted their idols as trophies of the cross, and with earnest words exhorted them to continue steadfast in the faith. Our hearts were made to rejoice when we thought of that day when every idol shall fall, and the kingdoms of the world shall be given to Christ.

R. R. WILLIAMS.

RAMPATAM, INDIA.

[What an encouragement to renewed work in the mission field.—Ed.]

When Carey pleaded for India many said, when God wished the gospel carried to the heathen, He would send it; and others said the heathen would not receive the gospel. These objections were overcome, and not only did Carey go to India, but missionaries have gone to nearly every nation, and the gospel is everywhere God's power to salvation. There are no nations too hard for God, and God is sending the gospel to all nations.

Write communications for the paper and business matters on separate pieces of paper. In all business letters be sure to give both your post office and State, giving as in a plain, legible hand.

## JOB WORK.

A kind of Job Work, not inconsistent with the character of the paper, executed in good style and at moderate terms.

Write communications for the paper and business matters on separate pieces of paper. In all business letters be sure to give both your post office and State, giving as in a plain, legible hand.

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# THE BAPTIST RECORD.

B. T. HOBBS,  
PUBLISHER AND ADVERTISING AGENT.

CLINTON, MISS.  
THURSDAY, OCTOBER 3, 1878.

## NOTICE TO ADVERTISERS.

The price and terms for all advertising matter inserted in this Record will be arranged by special contract with the Publisher, to whom all such business should be addressed.

The Record has a large and increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South-west.

Marriage and death notices are limited to one hundred words; for all over this number, two cents for every additional word will be charged, which must come with the notice.

Bro. J. A. J. of Louisiana, is authorized to act as agent for the Record.

Bro. B. N. Hatch, of Columbia, who is traveling in Mississippi, is authorized to receive and remit for subscriptions to the Record.

Bro. E. C. Gates, of Memphis, is an authorized subscriber to the Record.

Bro. E. N. Hall is authorized to collect subscriptions for this paper anywhere he may travel.

Rev. H. C. Weymouth, of New Orleans, is authorized to solicit advertisements and receive subscriptions to the Record, and all contracts made by him will be recognized by us.

## Death of Mrs. E. L. Seward.

The many friends of Mr. E. L. Seward and family in this State will be sorry to hear of the death of his devoted wife. We clip the following from the *Ark. Herald*, of Sept. 18th.

Bro. Seward was a useful minister in this State, laboring for many years in the *Ark. Association*, of which he was frequently moderator.

Later he labored in the *Tennessee Association*, among whose members he was moved to Arkansas. He will have the sympathy of a large circle of brethren in this State in his bereavement. We tender ours.

His death was in Clinton, Miss., on the 24th day of November, 1877. He was 64 years of age.

Bro. Seward was a devoted and successful minister, having labored for the Baptist Church in the State of Mississippi for over twenty years.

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Dear Bro. Gambrell:—

I have just received your letter of the 28th inst. and am glad to hear that you are well.

The church in Clinton is very much interested in the revival.

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and yet I've been unable to do pastor-

at work, because of confinement in the school-room. I'll tell you, dear

Reverend, that sort of consecration will not do.

We have just passed through the revival seasons, and have experienced

gracious results.

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gracious results.

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and not see Rome, as to go to Lex-

ington and not see the grave of Lee. I found here the same severe simplicity

as at the grave of Jackson. Entrance was granted to Lee's private

study room, which they endeavor to keep just as he left it.

From Lexington I rode out, in company with my brother, to see the "Natural Bridge" of world-wide fame.

I was not at all disappointed. It is really a grand and wonderful sight, lifted, as it is, two hundred and fifty feet above the little stream that

flows beneath, spanning an immense chasm and forming as perfect and complete an arch as was ever constructed

by the hand of the most skillful architect. As you look at this wonderful "Natural Bridge," standing before you in its colossal dimensions, you almost fear that it was placed there by the hand of some mighty

men of old.

But I forgot that editors like short articles, and no "curly," so I must beg pardon and close.

J. H. E.

BUSINESS AND SECULAR.

Local Items.

No fever in Clinton.

The health of Clinton is excellent. Clinton has a Howard Association.

No trains stop at this place. Mails irregular.

Secretary Walne is making Clinton his home for the present.

Bro. Martin and family are in East Mississippi. Will return by November 1st.

Judge Calhoun, Mr. Hicks and Mr. Cox have their families in the country.

Pres. Walter Williams is still in the North, kept away by the difficulties of travel.

One fight in town this week. Cause—mean whiskey. We hope the Grand Jury will investigate the

whiskey business of Clinton to the bottom, and let no guilty man escape.

Too much whisky in town? Several people would like to know how people get drunk on the streets, when the law forbids the selling of

whisky in the place. And how is it that men walk the streets drunk and are not arrested or fined? Is law taking a vacation?

The fever has broken out in Mobile. Oregon has elected Slater, Democrat, to the Senate.

The cotton crop in this section is light. Corn crop good.

Prof. Tice says we will have frost the 5th inst. We are afraid he doesn't know.

There is no travel on the Mobile and Ohio railroad, so we learn by telegram.

Secretary Sherman has been accused of growing soft on the money question.

From present appearances the Greenback movement will assume large proportions this fall.

At Vicksburg the scourge is abating rapidly. The death rate is not one-fourth what it has been.

The *Watchman* (Boston) thinks Butler is willing to represent any one with votes. Benjamin is bad.

The number of houses in London is

four hundred and sixty thousand. In Paris six hundred thousand. There are more houses in the great English metropolis than in Paris, Berlin, Vienna and New York.

Australia has carried off the highest diploma for wheat at the Paris Exhibition. She gained a prize for each of seven samples of wheat and flour. Adelaide wheat gained the gold medal at the London Exhibition of 1861.

Prof. Waddell, of the Georgia State University, an eminent educator, and highly esteemed throughout Georgia, died suddenly near Richmond, Va., while en route home. He had been on an excursion through the North for his health.

A citizen of St. Paul, Minnesota, has a span of two-year-old elk, which weigh about five hundred pounds each, are well broken to harness, and are so well trained that a woman can drive them. It is an easy matter for them to travel sixteen miles an hour drawing two men and a buggy.

After the 1st of October there will be no more changes in the postal regulations of the country, by which packages of the third-class of mail matter may be registered, and sent through the mails with as great safety as registered letters are now transmitted. The change will prove of great convenience to the public.

The Grand Canal of China is likely to share the fate of the Great Wall. This waterway was constructed by Kubla Khan and his successors, and is 600 miles long, floating 10,000 flat-boats, which are used in the transportation of grain. It costs an enormous amount yearly for repairs, and junks are delayed every month while channels are being dug, and this year the first step to abandonment of this line of traffic has been taken by the Government sending grain by sea.

You who lead sedentary lives—Printers, Tailors, Shoemakers, etc., will find a great relief for the congestion from which you so often suffer, by taking Simmons' Liver Regulator. It is a simple, harmless, vegetable compound, sure to relieve you, and can do no injury.

Remember This.

"Cuban Chalk Tonic, the great West India Fever and Ague Remedy, cures chills and fevers every time. It cures when quinine and other drugs prescriptions fail. Thousands of bottles have been given away, and not a single failure. It cures chills and fevers quicker than any thing else on earth, and the cure is complete and permanent. It cures liver complaint and biliousness. Gives health to the poor, pale, sick, suffering, and gives an appetite and purifies the blood. It is the best family medicine in the world. It should be in every family in this town and country, for its cures sickness and gives health. There is no earthly reason why you should suffer with chills and fevers, when Cuban Chalk Tonic, the great West India Fever and Ague Remedy, will cure you. Get a bottle from Eves, Todd & Co., and try it."

"All the health I enjoy, and even my life may say, is the consequence of Simmons' Liver Regulator. I would not take one million dollars for my interest in that medicine."

W. H. WILSON, Welton, Fla.

Low prices and good goods. That's the motto of E. R. Stedman & Co.

A new Singer Sewing Machine can be bought cheap on application to this office.

That good friend of E. R. Stedman & Co., are making a drive on all goods not intended for cold weather. They will sell them.

If you wish one of the best Sewing Machines made, at a greatly reduced price, write to me. I will sell at a large discount from factory prices.

J. B. GAMBRELL

Referring to the New Louisiana Remedy for gonorrhea, etc., Col. D. D. Bennett, of the N. O. *Picayune*, says: "Have never used any medicine for such complaints that can at all compare with it."

All persons desiring to purchase pianos or organs, should correspond with Chas. M. Shiff, Baltimore, Md. He is a long-established and reliable dealer, and his class of instrument can be bought of him at reasonable rates.

Capt. B. T. Walthe, 110 Canal Street, New Orleans, is the acknowledged leader in Shirts and Men's Furnishing Goods, and sells the best of goods at lowest prices.

Mrs. Susan J. Lee, wife of J. N. Lee, and daughter of Rev. A. B. and Sarah J. Hicks, died 20th, 1878, aged twenty-nine years, seven months and twenty-six days. She left two little sons, a loving mother, and a devoted, tender husband, and a large circle of relatives and friends to mourn her loss.

But we mourn not without hope, for our sister was one of God's children. Her lamp was trimmed and burning day and night. She was a devoted wife, a loving and patient mother, a dutiful daughter, a tender and sympathizing sister. But she has laid down to rest by the wayside, leaving her bright example for us to follow. May God help us to imitate her, and be ready when the Master calls to meet death gladly as a sweet sleep.

Sweetest words ever writ or spoken by mortal pen or tongue.

He liveth his beloved sleep.

Memphis Baptist please copy.

Central Female Institute

Will open October 22d. The buildings have been refitted and every thing made ready for the reception of Young Ladies. New Furniture for the College Rooms has been received from Boston. Young Ladies will be well cared for.

THE NEW ARTIFICIAL LIMBS.

Prices Greatly Reduced. Satisfaction guaranteed.

Address, B. MATTHEWS, Manufacturer, Cor. 4th & 2d Sts., Louisville, Ky.

Can make money faster at work for us than at anything else. Capital not required. We will start you \$12 per day made at home by the industries. Men, women, boys and girls wanted everywhere. Work for us. None in the world. Costly outfit and terms free. Address: Eves, Todd & Co., Augusta, Maine.

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## TO PREVENT YELLOW FEVER.

TAKE

SIMMONS' LIVER REGULATOR.

IT OPERATES UPON THE BOWELS and eradicates all the obstructions that produce YELLOW FEVER.

It Saved the People of Savannah, Ga., who Used It During the Terrible Epidemic of 1876.

Dr. J. H. Zella, Co.,

GENTLEMEN:—We, the undersigned, Engineers on the Georgia Central Railroad, in acknowledgment of the services rendered by you in the city during the Summer and Fall of 1876, desire to make the following statement: That during the epidemic of the Yellow Fever in Savannah, Georgia, in the Summer and Fall of 1876, we used the medicine known as Simmons' Liver Regulator, prepared by J. H. Zella & Co., and through its use the worst miasmatic influences of the Yellow Fever by going hand coming out of Savannah at different hours of the night, and also in spending entire nights in the city during the prevalence of this most fatal epidemic, with but the single exception of one of us, who was taken sick, but speedily recovered, we continued in our usual good health, a circumstance we can account for in no other way but by the effect under Providence, of the habitual and continued use of Simmons' Liver Regulator while we were exposed to this Yellow Fever malarial.

Respectfully yours,

J. B. PATTERSON, JAS. L. MALLETT, JOHN R. COLLINS, MELTON E. COOPER.

RAIL ROAD EATING HOUSE.

The passenger trains on the V. & M. R. R. at Clinton this fall, will be supplied with food by Mr. S. L. Eves, who always provides for passengers good meals and polite attention. July 1st.

WASHINGTON

HAIR DRESSING PARLOR.

Bath and Saloon, WASHINGTON HOUSE, VICKSBURG.

The finest in the South. This establishment is new and elegantly furnished and is thoroughly first-class. Warm and Cold Baths, Hair Dressing, and all the latest and most improved hair and scalp treatments. Vigorously prepared and sold here. July 1st.

Residence for Sale.

BEING desirous of moving to Vicksburg, I offer my Residence in the town of Clinton, Miss., for sale. It is a large and comfortable house, containing twelve and four acres of land; fine garden and orchard, etc. House contains six bedrooms, and is convenient to Mississippi College and Central Female Institute. E. G. BANK, Jr.

ARTIFICIAL LIMBS.

Can make money faster at work for us than at anything else. Capital not required. We will start you \$12 per day made at home by the industries. Men, women, boys and girls wanted everywhere. Work for us. None in the world. Costly outfit and terms free. Address: Eves, Todd & Co., Augusta, Maine.

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## Best SUMMER PRINTS

Only 5cts. Yard

AT THE

## BLUE MARBLE STORE

CLOSING OUT SUMMER GOODS!

## CREAT BARCAINS!

Call at Once on

E. R. STEDMAN & CO., Jackson, Miss.

A. H. NELSON,

Commercial Stationer, Steam Power printer, BLANK BOOK MANUFACTURER,

LITHOGRAPHER.

SPECIAL ATTENTION paid to printing School Catalogues, Maps, Reports, and all kinds of Pamphlet Work. Estimates promptly given for every thing in the Stationery or Printing Line.

No. 57 Camp Street, NEW ORLEANS.

BEN. HARDWAY, Proprietor of Hardway & Co.

CUS. ASHER, Late of Jackson, Miss.

Wholesale and Retail Druggists.

We would respectfully inform the Public, that we have this day formed a partnership for the purpose of carrying on the Wholesale and Retail Drug Business. We have now on hand in store, a large stock of Drugs, Chemicals, etc. Also, a complete stock of Goods from this and guarantee prices to compare favorably with New Orleans or any other city.

Call and examine prices before purchasing elsewhere. HARDWAY & ASHER, March 1, 1878.

E. WATKINS, DEALER IN—

Hardware, Cutlery, Guns, Plows, Stoves, Queensware, China, etc.

HOUSE FURNISHING GOODS.

Has on hand Charter Oak, Capitola, Riverside, and STEEL COOK STOVES, and HEATING STOVES for Coal or Wood GRATES, chimneys, etc. All goods at lowest prices. Call and examine prices before purchasing elsewhere.

CHAS. CHAFFE, E. J. HAMILTON, JNO. POWELL, New Orleans, New Orleans, Grenada, Miss.

CHAFFE, HAMILTON &



General Agent for the celebrated  
**CULLETT CHM. ST.**  
Feeder and Concomer  
Also in stock and for sale,  
Pumps, Air-lines, Suction, Fire,  
Garden Pumps, Gas, Sewer, Corn  
Cast Steel.

**STRAIT**  
Queen of the South  
The British, the  
Continental, the  
Pump, Gun and  
the Fire, the  
Water Pipe, the  
Check Valve, the  
of the, and Low  
Lines, etc., etc.,  
the, the, the,  
Pumps, Pipes, Pumps, Taps, etc.,  
the, the, the, the,  
All Kinds of Brass and  
Castings Made to Order  
and applied